The Catholic Knights of America is a society that was founded in Tennessee. Its object is largely benevolent. It insures against death, sickness and accident. Being run upon a business basis, its assessments to members vary according to age upon admission. The full rates insure for $2,000 at death; half rates for $1,000. St. Ann's Sodality of Married Women and St. Joseph's Sodality of Married Men are names that speak for themselves. These societies deal with the grave responsibilities of married life, a matter of wide reaching import in these days of easy divorce. Home and family are their watchwords; and how to keep these happy, pure and wholesome their mission. Among other societies might be mentioned the Catholic Knights and Ladies of America, Young Ladies of St. Vincent, Young Men of St. Vincent, the Society of the Holy Angel Guardian, the Altar Society, Junior Knights of Father Mathew, etc. When it is added that each parish in St. Louis has on an average from ten to fifteen sodalities, some of which are of a purely parochial character, the number, extent and sweep of these organizations and societies will be understood. It has been estimated that in an average flourishing parish of St. Louis at least twenty per cent of the entire congregation are affiliated to some one or other of the various societies—religious organization is thus practically brought to every household and family.

Catlin, Daniel, manufacturer, was born in 1837 in Litchfield, Connecticut, son of Dan Catlin, who was one of the pioneer tobacco manufacturers of this city. He was reared and educated in St. Louis, and trained to the business in which he has since been so eminently successful, in early boyhood. His father's tobacco factory was founded in North St. Louis as early as 1840. In his young manhood, Daniel Catlin became the manager of this factory, and at once greatly expanded its operations. Giving special attention to the manufacture of fine-cut chewing and smoking tobaccos, he placed on the market the noted brands, known as "Golden Thread," "Meerschaum," "Old Style" and "Huntress," which have become known everywhere, and have carried the names and fame of the manufacturers to all parts of the country. Expanding trade brought about a proportionate expansion of manufacturing facilities, and the organization of the corporation known as the Catlin Tobacco Company, in 1876. Mr. Catlin became president of this corporation and remained at its head until 1898, when he and his associates sold the splendid property which they had built up to a mammoth corporation, which at that time consolidated many of the leading tobacco manufactories of the country under one management. During the later years of its existence the Catlin Tobacco Company had in its employ more than four hundred persons and was numbered among the leading industrial institutions of St. Louis. The prosperity which has attended Mr. Catlin's manufacturing enterprise, and his accumulation of a fortune in that connection have caused him to become interested largely in real estate, banking and other enterprises, and he is officially identified with some of the strongest financial institutions of the city. A successful manufacturer, he is also known as a sagacious and capable financier and his connection with any enterprise commands for it the confidence of the public. Mr. Catlin married Miss Justina Kayser, daughter of Henry Kayser, at one time city engineer of St. Louis, and a much esteemed citizen.

Catlin, Ephron, merchant, was born in 1840, in Litchfield, Connecticut, son of Dan Catlin, and brother of Daniel Catlin, whose business career in St. Louis has been briefly sketched above. He came with his parents to St. Louis when he was seven years of age, and obtained his education in the public schools of this city. In his early boyhood he was apprenticed to the drug business, and after having thoroughly mastered all the details of that trade engaged in it on his own account, and has since been identified with that branch of commerce and other enterprises in St. Louis, having had a long and successful business career in this city. Mr. Catlin married Miss Camilla Kayser, daughter of Henry and Emilie (Lassen) Kayser. Mrs. Catlin's father, who was officially connected with the city government of St. Louis for many years, holding at different times the positions of city engineer and city comptroller, died in 1884. Her mother is still living and is a resident of St. Louis.

Cemeteries.—The burial grounds of St. Louis have shared the common fate of the burial grounds of all the rapidly growing cities

of the land—broken up, deserted and built over and forgotten. The interests of the living must take precedence of respect for the dead, and if the people of the growing village which expands into an ambitious town, and those of the ambitious town which expands into a city, will bury their dead where they are soon disturbed by the pitiless advance of improvement and the din of traffic, there is no alternative but to remove the remains, take away the monuments, and surrender the grounds to the demands of business. The inhabitants of the trading-post of St. Louis in the last quarter of the eighteenth century could not have foreseen that in the life-time of the children of those who assisted in establishing it, the post would grow into a city of 15,000 population: nor did the inhabitants of the city of 15,000 people foresee the city of 100,000; nor the inhabitants of the city of 100,000 think it worth while to adjust their burying grounds to the wants and conveniences of a population of 600,000. And so it came about that the slumbering population was disturbed again and again by the living: the graveyards were subjected, some of them, to several removals; and it was not till the year 1850 that something like permanent provision for the dead began to be made. At the beginning, and for a long time afterward, the word cemetery was not used; indeed, it was almost unknown; the small enclosures set aside for purposes of sepulture were known by the homely names of graveyards and burying grounds; and it was only when the little lots, an acre in extent, were succeeded by more spacious enclosures several times as large, established and protected by some prosperous church or order, that the more modern and pretentious appellation was adopted. The first settlers in and around the trading-post buried their dead in vacant ground adjacent to the settlement—for land was cheap and convenience was the main thing; and this continued for twelve years. But, in 1776, the first church was erected through the efforts of Catholic fathers from Illinois, who had been visiting the post and holding services in a tent, or in the open air. It was called a log church, but, although built of hewn logs, or rather posts, it was constructed in the French fashion, as a palisade structure, the posts being set upright in the ground. It seems to have been a very respectable and substantial house for that day, and the Catholic fathers, with their usual pious regard for the dead, had a burial ground attached to it. This beginning of cemeteries in St. Louis was a small affair, of course. The church stood near the site of the Cathedral on Walnut Street, and the churchyard stretched back to Market Street on the north, and extended to Second Street on the east, containing about an acre. There is a record showing the interment in this place of 34 persons—19 whites, 10 negroes, and 5 Indians—between October, 1770, and March, 1772. On the 27th of December, 1774, the body of St. Ange, the commandant, was buried there, and another entry on the record gives the burial of 29 white persons, 5 negroes and 2 Indians. In the thirteen years from 1776 to 1789, there were 222 whites, 60 negroes and 54 Indians buried in the grounds. The body of Don Ferdinand Leyba, the actual commander of the post, was buried in the church, in front of the balustrade, on the right, on the 28th of June, 1780. From April 6, 1800, to November 12, 1804, there were 215 interments—138 whites, 58 negroes and 19 Indians. From the 12th of May, 1813, to the 3d of October, 1817, the interments were 178—135 whites, 40 negroes and 3 Indians. These records give us, in the absence of other data, an approximate idea of the proportion of whites, negroes and Indians in the early population of St. Louis. In 1819 the log church, after having stood and served a good purpose for forty-three years, was replaced by a commodious new brick church—the first cathedral in St. Louis—but the burial ground remained attached to it and continued to be the chief place of interment for the community, until it was finally closed in 1824, for the community was composed almost entirely of Catholics, and no other church or church burial place was in the town for nearly forty years after it was established. When it was formally closed the trustees of the Cathedral, J. B. Belcour, M. Murphy, G. Paul and J. McGovern, gave notice that a public graveyard, under the supervision of the Catholic warden and adjoining the closed ground, was opened, and that interments might be made therein on application to the warden and payment of the price—$10 for grown persons and $5 for children under ten years of age. Family lots might be fenced in by a special enclosure, each burial therein to cost $20, half price for children. A new Catholic burial-ground was opened on Franklin Avenue, and in 1831 the bishop had the remains taken from the old

church yard between Market and Walnut and Second Streets, and carefully re-interred at the new. In 1849 this new burial place was so nearly filled and so pressed upon by the growing city, that it, in turn, had to be abandoned also. The remains were then taken up and some were reinterred in Rock Spring Cemetery, on Cerre Street, near the corner of Duncan Avenue, and the rest were carefully deposited in a vault made for the purpose, under St. Bridget's Church.

St. Vincent's Cemetery, on Park Avenue, was opened in 1845, and for twenty years was a favorite burying ground with the Catholic church people, on account of its central location and the rural beauty of its surroundings, and many prominent citizens were buried there. But it, too, in time, was pressed upon by the improvements in that direction, and in 1865 the graves were re-opened and the remains of their slumbering dead borne to Calvary, and there re-interred. A beautiful avenue, now called St. Vincent Avenue, was opened through the ground, and it will probably forever mark the spot hallowed by the temporary sepulture of the beloved dead.

It was fitting that, as the early Catholic burying grounds were, one after another abandoned to the uses of the living, the bodies or bones of those interred in them should be taken to the stately and spacious cemetery called Calvary, as the final earthly resting place. In some cases they did not reach this end of the journey without several stages and several stopping places, for Calvary Cemetery was not established until the city was a hundred years old, and possessed a population of 250,000; and a number of small burying places, each a little further from the existing city than those before it, had been opened, used, and, in turn, given up to make way for business and buildings. But all these successive removals were steps toward the ultimate goal, and all these successive journeys led to that place where the slumbering dead may repose without further removal or disturbance. And Calvary, which is the favorite cemetery with the Catholic population of St. Louis, is not only worthy of the great city named in honor of Saint Louis, but it possesses some properties that give it a strong claim upon the affections of the Catholic church people, and of others who are not Catholics also. It is intimately associated with the name of the distinguished, learned and beloved prelate, Archbishop Peter Richard Kenrick, under whose administration of the archdiocese, and through whose earnest and effective co-operation it was established. Another consideration that commends it to respect is that it was not established, and has never been managed and administered as an enterprise for profit, for it is provided and guaranteed that all profits accruing until such time as the stockholders shall have been paid back the sum they have contributed, and over and above what is necessary to such repayment, shall go to the support of the Roman Catholic orphans in the city, and after that to the maintenance, adornment and extension of the cemetery. The first practical step toward the founding of it was in 1867, when, after there had been a good deal of informal discussion of the matter, Archbishop Kenrick named eleven prominent citizens, who were Catholics, for the purpose of organizing a cemetery association. These citizens were P. A. Berthold, Joseph O'Neil, John Byrne, Jr., H. L. Patterson, H. J. Spaunhorst, P. J. Hurck, J. E. Yore, Charles Slevin, J. C. Bury, Thomas Ferguson and John Withnell. In the following year the preliminary work having been completed, an official incorporation was effected, with Joseph O'Neil, John Byrne, Jr., P. J. Hurck, Thomas Ferguson, H. S. Turner, D. H. Donovan, H. J. Spaunhorst, J. B. Ghio, Charles Slevin, P. A. Berthold, J. C. Bury, John Withnell, and Peter Richard Kenrick as incorporators. Various tracts of land adjoining one another were purchased on the west side of the Bellefontaine Road, and north of Bellefontaine Cemetery, until an unbroken area of four hundred and fifty acres was secured, enclosed, and prepared for the purpose and use of a noble burial place for the dead. Its situation is commanding, it is easily accessible by two main approaches, and it has grown in beauty of adornment and in the favor of the community ever since it was founded. Down to the year 1897 eighty thousand persons had been buried beneath its consecrated soil, and Superintendent Matthew T. Brazill, who had been in charge of the place for a number of years, had spared no pains nor expense in turning the natural advantages of the position and the contour of the ground to the happiest artistic effects, in keeping with the solemn thought of its purpose. Calvary is the largest of St. Louis cemeteries, and ranks fifth in size in the United States; and its noble avenues,

shaded with forest trees, its stately monuments and tombs marking the resting place of many a name illustrious in the history, or once potent in the business of the city, impressively illustrate that idea of disposal of the dead which had a more humble exhibition in the little graveyard on Second Street, between Market and Walnut, in 1776. A short walk from the entrance and office on Florissant Avenue brings the visitor to the monuments, which are seen in clusters in the perspective, or rising singly on an elevated knoll. He passes in this direction the tall shaft to the memory of Charles Slevin, thirty-three feet high and surmounted with a statue of the Immaculate Conception; and further on the vault of Mrs. Ann Hunt and family, made of Italian marble; the marble vault of Thomas Biddle, which cost $40,000; the large Gothic monument of Bryan Mullanphy; and the Edward Walsh monument of Gothic style, also, and made of Italian marble. The sarcophagus of Archbishop Kenrick, made of granite and displaying his coat of arms, is an object of interest, beside which the visitor will linger. The memorial of Mrs. Winnifred Patterson is a fine piece of monumental work, both in design and execution. The pedestal is draped, with a statue on top representing "the widow's mite." There is a monument to Colonel Forsyth, U. S. A., which arrests attention. The General Sherman lot contains the monuments to the general, his wife, and two sons, standing in a row at the head of the graves, side by side. The general's monument is of granite, about ten feet high, Gothic-shaped, with two draped flags covering the face of it. The inscription is simple: "Wm. Tecumseh Sherman, General U. S. A. Born at Lancester, Ohio, February 8, 1820. Died at New York City, February 14, 1891. Faithful and Honorable." The inscription on the monument of the general's wife reads: "Ellanor Boyle Ewing. Born in Lancaster, Ohio, October 24, 1824. Died at New York City, November 28, 1883. In Thee, Oh, Lord, have I hoped." On the opposite side are these words: "She hath opened her hand to many, and stretched out her hand to the poor." A neat monument to the "Little Sergeant Willie," contributed by members of the Thirteenth United States Infantry, represents a muffled drum in the center of the column. The inscription reads: "Wm. T. Sherman. The Little Sergeant Willie. From First Battalion Thirteenth United States Infantry. Born in San Francisco June 8, 1854. Died at Memphis, Tennessee, October 23, 1863." The fourth monument is to the memory of Charles Celestine, a younger son of the general.

But, while the little graveyard attached to the first Catholic church was the first and favorite place of sepulture for the trading-post of St. Louis, it was not the only one. Graves for transient persons dying at the post, for soldiers of the Spanish garrison and for others were found in the vacant grounds adjacent, without much regard for the ownership of the ground—a sort of squatter right of burial governing the matter; and it seems that Colonel Auguste Chouteau's unoccupied property near the present site of the court house was held in favor for these free interments, for, in 1815, after they had been going on for many years, he gave notice that they would no longer be permitted. A piece of ground near the intersection of Warren and Eleventh Streets, which had for many years been used as a sort of free burial place, came into possession of Grace Episcopal Church in 1844, and for a number of years after bore the name of Grace Church graveyard. It was much used by Protestants. In the cholera year, 1849, there were so many interments that the place was full, and had to be closed in 1851, many of the bodies being taken to Bellefontaine. Governor Howard, who commanded a brigade in the War of 1812, was buried in this ground and his remains were among those removed to Bellefontaine. In 1823 the city authorities passed an ordinance prohibiting further burials within the city limits. These limits at that time were Seventh Street on the west, Biddle Street on the north, and Mill Creek on the south; and the prohibition shows that as late as the year named occasional interments were made east of Seventh Street. The O'Fallon burial ground, comprising five acres, belonging to Colonel John O'Fallon, lay between Franklin Avenue and Carr Street, and after having been used a number of years, was abandoned and the bodies removed. Outside the city limits burials on private lots set apart for the purpose were not uncommon. Charles Lucas, killed in the duel with Benton, was buried in his father's family burial lot, on the home place, not far from the intersection of Eighteenth Street and Washington Avenue. Along in the twenties there were graveyards on Franklin Avenue owned by the Catholics.

Methodists and Baptists, and there was one belonging to Rev. Salmon Giddings, used by the Presbyterians, on the corner of Fourth and Walnut. The Masons laid out a large burial place in the area now bounded by Tenth and Eleventh Streets and St. Charles and Wash, but it proved too wet, and after three or four interments were made in it, the ground was sold to Peter Ferguson for $300 an acre. It is stated that the first body buried in the Masonic ground was that of Captain Thomas Ramsay, of the First United States Rifles, killed in a duel by Captain Martin, of the same regiment. When Bellefontaine was established the Masons secured a beautiful plat in it and there the Masonic burials have been made ever since. In 1833 the city authorities set apart a ten-acre tract of the city commons in the southwest and some distance from the city limits, as a burial ground, and one acre of it was enclosed, which was thought sufficient for many years to come. It was freely used for burial for thirty years; in 1856 the city had the remains removed to the Quarantine burial ground, and the place was transformed into what is now beautiful Benton Park.

The rapid growth of the city and the successive removals of burial grounds which it made necessary convinced thoughtful people that some permanent provision ought to be made for the repose of the dead. There was little inducement for ornamenting burial places that might be broken up and forsaken in thirty, or twenty, or even ten years, and all these places had been small, cramped, unsightly and often dilapidated. The want of an ample public cemetery where permanent and tasteful improvements could be made around the resting place of the dead, with the certainty that the graves would never be disturbed had long been felt in the community. Efforts were made in 1843 and renewed in the following year to supply this want by voluntary contribution; but they failed, and, at the last, the matter took the only form that could yield a substantial and satisfactory result. A charter was obtained March 7, 1849, incorporating the Rural Cemetery Association, with John F. Darby, Henry Kayser, Wayman Crow, James E. Yeatman, James Harrison, Charles S. Rannels, Gerard B. Allen, Philander Salisbury, William Bennett, Augustus Brewster and William M. McPherson as corporators. The first purchase of land, one hundred and thirty-eight acres, was made in the following July; a superintendent, A. Hotchkiss, of Brooklyn, New York, a man in every way fitted for the place, was secured, and in the following October the work of clearing and laying out the ground under his direction was begun. The work proceeded rapidly and satisfactorily, and on the 15th day of May, 1850, the place was dedicated as "Bellefontaine Cemetery," and opened for the selection of lots. An amendment to the charter, adopted the following year, changed the name from Rural Cemetery Association to Bellefontaine Cemetery Association, and Bellefontaine it is likely to be called so long as it shall exist. Additional purchases of ground were made, from time to time, until in 1896 the enclosure embraced three hundred and thirty-two and a half acres. It lies on the west side of the Bellefontaine Road, running from the city north, and takes its name—"Beautiful Fountain"—from the old Ft. Bellefontaine that once stood in the northeastern corner of St. Louis County, near the mouth of the Missouri River. Adjoining it on the north is Calvary Cemetery, which was established seventeen years later, the two together containing seven hundred and eighty-two acres and forming a necropolis worthy of the great city of St. Louis. Bellefontaine is the first cemetery in or near St. Louis that possessed the properties usually associated with the name. And it was fortunate for the officers of the association and for the people of St. Louis, as well, that the first superintendent called to take charge of it proved so competent to the task—for the noble ground has been laid out with admirable taste and judgment, and the structures have been made to conform to the idea of a placid resting place for those whose life's fitful fever is over; and the thoughtful citizen who goes out there to stroll through its tranquil avenues and recall the history of burials, disentombments, removals and re-burials that preceded it will experience a feeling of relief at the thought that the long struggle has ended at last in two such noble permanent sleeping grounds as Bellefontaine and Calvary. Bellefontaine contains the bones of many persons connected with the history of St. Louis and Missouri. The grave of Thomas Hart Benton is marked by a small headstone two feet in height. The grave of old General Mason, whose widow married Don Carlos Buell, is also pointed out. The old family lot of Stephen Hempstead,

Missouri's first delegate in Congress, is here. Also the family lots of General William Clark, General Frank P. Blair, Judge Josiah Spaulding and Judge Frederick Dent. A handsome memorial to the latter was placed over the grave a few years ago by his daughter, Mrs. General Grant. Monumental shafts and elaborate tombs and headstones mark the resting places of Colonel John O'Fallon, Dr. Charles A. Pope, Peter Lindell, Jesse Lindell, Captain Walker R. Parker, George R. Taylor, Luther M. Kennett, Judge Phil Lanham, Judge Thomas T. Gantt, William McPherson, Wayman Crow, Colonel Robert Campbell, Hugh Campbell, the Farrar family, the Garrison family, Benjamin Stickney, Nathaniel Paschal, Daniel D. Page, Joseph Charless, and many others, once eminent in the affairs of the city. An imposing monument has been erected to Governor John Miller, who served as Governor of Missouri from 1825 to 1832. A monument to General Sterling Price, also Governor of Missouri, was placed in position March, 1879. It is a grey granite obelisk. The grave of General B. L. E. Bonneville, U. S. A., is marked by a monument standing in a row with five others, representing the Bonneville family.

Sts. Peter and Paul's cemetery, comprising about seventy acres, is situated on the Gravois Road south of the city and seven miles from the court house. It is a Catholic burial place, and is controlled by the archbishop. It was established in 1869. It is pleasantly shaded with trees and provided with drives and walks. Water is supplied from two ponds in the enclosure. It was established by the German Catholics of the Sts. Peter and Paul parish for the benefit of the German Catholics. In 1897 the burials averaged about eighty a month from all parts of the city.

The Wesleyan Cemetery Association was incorporated in 1851, and the cemetery established by it was located between Laclede Avenue and Olive Street, west of Grand Avenue, at that time far out in the country. During the war several hundred Union soldiers were buried in it, whose bodies were afterward exhumed and removed to the National Cemetery, near Jefferson Barracks. In 1874 the grounds were abandoned for burial purposes and the cemetery removed further out in the country, at the intersection of Olive Street and the Hanley Road. To this place most of the bodies were taken, some being re-interred at Bellefontaine and other places. The old grounds west of Grand Avenue, between Laclede Avenue and Olive Street, were sold to a syndicate, and in a little while were covered with improvements.

The first Protestant burial ground was at the corner of Fourth and Market Streets, on the ground now occupied by the Granite Building. It did not prove a favorite burial place, and in 1830 it went out of existence. The remains were not entirely removed, and for many years afterward bones were turned up in making excavations on the place. Another favorite burying ground in the forties was the old Methodist graveyard, on Easton Avenue, which also was abandoned and passed out of existence in 1850, the bodies being removed to the Wesleyan Cemetery, on Grand and Laclede Avenues, whence they were again taken for a third interment to the new Wesleyan Cemetery, on the Hanley Road, eight miles out from the court house.

Christ Church Episcopal Cemetery, five blocks deep and two blocks wide, located between Ohio and California Avenues, and Chouteau Avenue and Caroline Street, was, in the forties, a somewhat favorite burial ground with Protestants. When improvements pressed closely upon it the cemetery was abandoned and passed out of existence, some of the bodies, with the monuments, being removed to Calvary, but most of them to Bellefontaine.

The establishment of the two great cemeteries, Bellefontaine and Calvary, several miles outside the city, was an example which the churches and orders were careful to follow, and all the burial places established after 1870 were so located in the country, five to eight miles from the city. The Gravois Road was held to be a desirable region, and a number were opened there.

A favorite burying ground in the southern part of the city, and one which, in 1897, continued to be used, was the old Picker Cemetery, of sixty acres, at Arsenal and Gravois Avenues, belonging to the Holy Ghost Evangelical Church. It was established in 1845, and at that time was far out in the country. It was for many years held in as high esteem as Bellefontaine came to be held afterward. This cemetery contains the grave of Etienne Cabet, renowned at one time as the founder of the Icarian Community, which for several

years was established at Cheltenham. New Picker Cemetery is on the Gravois Road, six miles out from the court house, near the River Des Peres. It contains about twenty acres, and belongs to the Independent Protestants.

St. Marcus' Cemetery, belonging to the German Evangelical congregation, is located on Gravois and Loughborough Avenues, six miles out from the court house. It contains twenty-seven and a half acres and was opened in 1856. The St. Marcus Church is the oldest German church in the city, having been organized in 1836. New St. Marcus' Cemetery is situated on the Gravois Road and the River Des Peres, and contains one hundred and nine acres, part in the city and part in the county.

Bethania Cemetery, belonging to the German Evangelical Church, corner of Twenty-third and Wash Streets, is located on the St. Charles Rock Road seven miles from the court house. It was established in 1870, and contains forty acres.

Evangelical Lutheran Cemetery, on Bates Street, was established in 1856, and contains about twenty acres. It belongs to Trinity German Lutheran Church.

Greenwood Cemetery, situated on Hamburgher Avenue, near Wellston, is devoted to the use of colored people. It was established in 1874.

St. Paul's Cemetery, on the Gravois Road, six miles out, belongs to St. Paul's Evangelical Church. It was established in 1849. The old German graveyard, once known as Westerman's graveyard, has passed into the joint ownership of St Marcus' and St. Peter's.

St. Matthew's Cemetery, on the Gravois Road, six miles out, belongs to St. Matthew's Evangelical Church.

Old Bethlehem Cemetery, situated on Bittner Avenue, near the Wabash Railroad, is a small place, and in 1897 was nearly abandoned. New Bethlehem Cemetery is in the same neighborhood as the Old Bethlehem.

St. Peter's Cemetery, on the Lucas and Hunt Roads, one mile north of Easton Avenue, belongs to the German Lutheran Church, corner of Fourteenth and Carr Streets, and contains twenty-five acres.

Oak Dale Cemetery is on the old Sigerson farm, below Carondelet, and was presented to the former city of Carondelet by Mr. Sigerson, one-half for Catholics and the other for Protestants. The Catholics greatly improved their half of ten acres and called it Mt. Olive Cemetery; the other half bore the name of Oak Dale.

Odd Fellows' Cemetery is on the main road to Jefferson Barracks, one mile below the River Des Peres, and contains about four acres. It was opened in 1893.

Most Holy Trinity Cemetery, Catholic, is near Florissant Avenue, adjoining O'Fallon Park, chiefly for poor persons.

Central Cemetery, on the Bonhomme Road, nine miles out, is a country burial place, containing two acres around the church.

Mt. Sinai Cemetery, also called New Mt. Sinai, is on the Gravois Road, west of the River Des Peres, eight miles from the court house. It is a Hebrew burying ground, and owned jointly by the B'Nai El, Shaare Emeth, and Temple congregations.

Mt. Olive Cemetery, also Hebrew, is on the Olive Street Road, nine miles out, owned by the United Hebrew congregation.

Chesed Shel Emeth Cemetery, also Hebrew, owned by the Chesed Shel Emeth Society, is on the Olive Street Road, eight miles out.

Sheareth Israel Cemetery, Hebrew also, on the Olive Street Road, belongs to B'Nai Amoona congregation.

Black Jack Cemetery and Bissell Cemetery, on the Bissell farm, are small places, the latter used for the burial of colored persons.

Concordia Cemetery, on the Morgan Ford Road, belongs to the Evangelical Lutheran Church.

Fee Fee Cemetery, on the St. Charles Rock Road, fifteen miles from the city, is the oldest Protestant cemetery in the county of St. Louis. It is connected with the Fee Fee Baptist Church, though used by Presbyterians of the Mizpah Church, and Methodists of the Bridgeton Methodist Church. Fee Fee has been used as a burying ground since 1822.

Frieden's Cemetery, on North Broadway, seven miles from the court house, contains four or five acres.

St. Ann's Cemetery, on the Natural Bridge Road, nine miles out, is named after Mrs. Ann Hunt, who gave the ground and built the church on it.

Salem Cemetery is a small place on the Natural Bridge Road.

Western Evangelical Lutheran Cemetery, on Papin and Marcus Streets, is little used.

Zion Cemetery is a Protestant burial place in the country, north of the city.

Potter's Field is on the city and county farm, on Arsenal Street and Sublette Avenue, and is used as a burial place for poor and friendless persons.

Quarantine Burying Ground, a mile and a quarter below Jefferson Barracks, and twelve miles below the city, is closed. The place was used as a quarantine and small-pox and yellow fever hospital, and during the Civil War as a hospital for sick and wounded soldiers.

National Cemetery, a short distance below Jefferson Barracks, is a burial place for Union soldiers of the Civil War. It contains forty-five acres and includes the old post burial ground established there in 1828. Up to the year 1881 there were in it 11,508 graves, including 1,106 of Confederate soldiers—the Union soldiers' graves being marked by the regulation marble headstone, or monument, and those of the Confederates by headboards of cedar. The old post burial lot contains the graves of a number of distinguished officers of the ante-bellum army.

The Jesuit Cemetery of St. Stanislaus Novitiate, near Florissant, twelve miles from the city, contains the remains of nearly all those young Indian missionaries who came to St. Louis in 1823 and founded the Novitiate and the St. Louis University, among them Father De Smet, Father Van de Velde, Bishop of Chicago, and Father Quickenborne.

Oak Hill Cemetery, located a mile east of Kirkwood, in St. Louis County, eleven miles from the city, between the Big Bend Road and the Frisco Railroad, is used chiefly by Kirkwood, Webster Groves and the vicinity, though sometimes persons from the city are buried there. It contains fifty acres, and was established in 1866.

WILLIAM FAYEL.

Central Home of Rest Mission.—This Mission, intended as a cheap lodging place for homeless men, was established in 1894, on the northeast corner of Walnut and Commercial Streets. After the cyclone in May, of 1896, it was removed across the way to a three-story building. Here the home remained until April, 1898, when it was removed to the old Star Hotel, a large three-story building at the corner of Seventh and Gratiot Streets, which affords ample accommodations. The upper stories are occupied as dormitories, dining-room, etc., while the hall for religious services, and another for reading and sitting room, are on the ground floor. On the walls of the latter are hung printed placards setting forth that the institution was established to assist the worthy and needy unemployed, to help those who make an endeavor to help themselves, and to provide immediate relief for the hungry and distressed. The applicant, on paying five cents, or on presentation of a ticket already bought from the home by some charitable person, is entitled to a night's shelter and breakfast in the morning, and on Sundays to a supper also.

Century Road Club.—The Century Road Club, of Missouri, was organized in March, of 1895, in rooms at the corner of Bell Avenue and Leonard Street, George Easton, John Hurk and James Maginnis being the founders. Its object is to promote the making of good roads in Missouri, the members of the club being chiefly interested in this improvement as bicycle riders. At the close of the year 1898 the club had about fifty members, and maintained a club house at 3131 Franklin Avenue.

Cerre, Gabriel, one of the early settlers of St. Louis, came from Kaskaskia after the treaty which gave the Northwest Territory to Great Britain, and engaged in the fur business. In the prosecution of it he sent two young men, brothers, Francois and Joseph Lesieur, down the Mississippi to establish a new trading post among the Indian tribes dwelling on the west bank. They halted at a Delaware village that seemed to be eligibly located on high ground, and easily accessible from the back country. The post afterward became the town of New Madrid. One of Gabriel Cerre's daughters, Therese, became, in 1786, the wife of Auguste Chouteau, one of the founders of St. Louis.

Cesko-Slovansky Podporujici Spolek.—A Bohemian benevolent association, organized in St. Louis in 1854. The originator was Joseph Stankoosky, who instituted Missouri Lodge No. 1, with about twenty-five members. When the Civil War began most of the members joined the Union Army and the lodge was suspended. After the war Missouri Lodge No. 2 was organized, and other lodges subsequently came into existence, and at the beginning of the year 1898 there were five in St. Louis, with an aggregate